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Travancore Archaeological Series

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Travancore Archaeological Series

No. IX

Three Sanskrit Inscriptions of Adityavarman *alias* Sarvanganatha.

No. X

Three Inscriptions of Vira Ravi Ravivarman.

No. XI

The Fort at Pallippuram, or, the Oldest European Building in India.

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No. IX

THREE SANSKRIT INSCRIPTIONS OF ADITYAVARMAN *ALIAS* SARVANGANATHA.

Of the three inscriptions edited below, one (No. 2) was first edited by Mr. Sundaram Pillai (1) and afterwards by Dr. Kielhorn (2). It is engraved on the north wall of the Kṛishṇa-svâmin shrine in the Padmanâbhasvâmin temple at Trivandram, in the Grantha characters. It records that the king **Sarvâṅganâtha** constructed at the town of Syânandûra the shrine of Kṛishṇa, the *gô-śâlâ*, a *maṇḍapa* and the *dipikâ-gṛiham*, in the Śaka year 1296, expressed by the chronogram '*chôḷapriya*'. Dr. Kielhorn believes that the exact date of the record must have fallen between the 10th October 1374, and the 26th March 1375, A. D.

My only excuse for republishing it in this paper is to bring all the available records of the king Sarvâṅganâtha in one paper; I have therefore given the text and extracted the excellent translation of Dr. Kielhorn.

The second inscription is engraved on the north and east bases of the *maṇḍapa* in front of the Kṛishṇasvâmin temple at Vaḍaśêri, one of the suburbs of the town of Nâgarkôyil. It is also written in the Grantha characters and the language is Sanskṛit. The preservation of the record is tolerably good. The inscription consists of three verses in different metres and praises of the king, whose real name is known from this to be **Adityavarman**. How he deserved the *biruda* of Sarvâṅganâtha is explained in the inscription which states that he was well versed in Grammar, was a proficient in the science and art of composition and music, was learned in the Smṛitis, *Arttha Śâstra*, *Purâṇas*, *Âtma-Śâstra* (i. e. Vêdânta) and *Tarka*. From the fact that this inscription contains nothing more than the praises of the king and is found in a Kṛishṇa-svâmin temple, it looks probable that Âdityavarman Sarvâṅganâtha might be the builder of this temple.

The third inscription is engraved on the south base of the Kṛishṇasvâmin shrine in the Padmanâbhasvâmin temple at Trivandram. Like the other two documents, this one is also written in the Grantha characters and in the Sanskṛit language. It records the construction of the shrine of Kṛishṇasvâmin, the *gô-śâlâ*, and the *maṇḍapa* in front of the shrine of Kṛishṇa by the king **Adityavarman** *alias* **Sarvâṅganâtha.**

From these records we learn that the real name of the king was Âdityavarman and that the name Sarvâṅganâtha was but a *biruda* expressive of the literary acquirements of the king. The period he lived in was the last quarter of the fourteenth century of the Christian era.

Text (3)

No. I.

1. स्वस्ति श्री[:] [॥*] सिंहस्थे च बृहस्प-
2. तौ समकरोदब्दे च चोळप्रिये
3. गोशालाञ्च सुदीपिकागृहमहो

(1) In his 'Early Sovereigns of Travancore, p.
(2) *Ep. Ind.*, Vol. IV, p. 203.
(3) From inked impressions of the inscriptions.

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4. कृष्णालयम्मण्डपम् । भक्तच्या चैव य-
5. शोर्त्थमप्यतितरान्धर्मार्त्थमप्यादरात्
6. स्यानन्दूरपुरे सुकीर्त्तिसहितस्सर्व्वा-
7. गनाथो नृपः ॥

No. II.

1. स्वास्ति श्री[:] शब्दज्ञोस्म्यथ लक्ष्यलक्षणगुरुस्साहित्यसुंगीतयो[:*] स्मृत्यर्थ[ात्म (?) पुराणशास्त्रनि-गमान्जाने] प्रमाणान्यपि । षट्त्रिंशत्स्वपि-
2. हेतिषु श्रमगुणैश्शोभे कुलानां कुलान्यभ्यासे युधि भूपतींश्च विजये सर्व्वांगनाथोस्म्यतः [॥ १*] साहित्ये निपुणाः के-
3. चित् केचित् शास्त्रे च कोविदाः । केचित् गीते कृताभ्यासाः केचित् शस्त्रे कृतश्रमाः ।[। २*] आदित्यवर्म्मन् भवतस्साम्यमि-
4. च्छन्ति ते कथं । पारंगतेन विद्यानामेकां विद्यां समाश्रिताः ।[। ३*] नवजलदसमाभः कन्ज [नेत्रे कृतङ्कः ?] पतितचिकुरसं-
5. वं वारयन्नंगुलीभिः । व्रजयुवतिसमूहं
6. सस्मितं प्रेक्षमाणो वसतु हृदि-
7. सदा मे बालकृष्णस्य भावः ।[। ४*] स्मरामयसनाथाश्चत . कृष्णस्य ल . स्तेन गृहा.....

No. III.

1. स्वस्ति श्री[:*] ।[।*] श्रीगोष्ठकृष्णालयमण्डपानां गवाञ्च कृष्णस्य च भूसुराणाम् । निवेशनार्त्थं कृतवान्नवत्वमादित्यवर्म्मा परवीरवीरः ।[। १*] अहो दृष्टा च गोशाला ह्य-
2. हो दृष्टञ्च मण्डपम् । अहो कृष्णालयन्दृष्टमहो वक्ष्यामि किं सखे ।[। २*] आदित्यवर्म्मणा राज्ञा कृतमेतत्रयञ्जनाः । पश्यन्तु सस्पृहन्नित्यम् भजध्वं कृष्णमाद-
3. रात् ।[। ३*] मण्डिते मण्डपे चित्रं कृष्णस्य पुरतः कृतम् । प्रेक्षकाणाञ्च नेत्राणामासीन्मण्डनमञ्जसा ।[। ४*] मण्डितम्मण्डपञ्चित्रं कृष्णस्य पुरतः कृतम् । पश्यन्तु म-
4. ण्डलं कृत्वा जना नेत्र मण्डनम् ।[। ५*].

Translation

No. I. (1)

When Jupiter stood in (the sign) Simha, in the year (denoted by the chronogram) Chôḷa-priya (*i.e.* 1296), the prince Sarvâṅganâtha possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverently built at the town of Syânandûra a cow-house, a house of beautiful lamps, (and) Ah ! an abode of Kṛishṇa, an open hall.

(1) Dr. Kielhorn's translation.

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No. II.

V. 1. Hail! Prosperity! I am versed in grammar; I am master of the science and art of composition and music; I know the *Smṛitis*, economics, the science of self, the *Purâṇas*, the *Sâstras*, and the *Vèdas*, as also the dialectics. I shine by the various kinds of exercises in respect of the thirty-six weapons. I practise the groups of the arts. I also conquer kings in war. Therefore am I Sarvâṅganâtha (i. e., master of all *Vèda-aṅgas*).

V. 2. Some are experts in composition (*sâhitya*), others are learned in the *śâstras*, some are well practiced in music, others are skilled in the art of missiles. How could they, who are devoted each only to one particular branch of knowledge (*vidyâ*), aspire to equality with, you Âdityavarman, who art a past master in all the branches of knowledge?

V. 3. Let the thought of Bâlakṛishṇa, whose splendour is like that of the fresh (rain laden) cloud, whose lotus eye is marked (with collirium) and who removing his flowing locks by his fingers, smilingly gazes on the group of young shepherdesses, ever dwell within my heart.

No. III.

Verse 1. The valorous Adityavarman built newly the cattle-shed, the shrine of Kṛishṇa and the maṇḍapa for the use of cows, (the good) Kṛishṇa and the Brahmans respectively.

V. 2. Ah! the cattle-shed was seen; ah! the maṇḍapa was seen; ah! the Kṛishṇa's temple was seen; O! friend! what shall I say!!

V. 3. Let people see with eagerness these three which were constructed by king Adityavarman. Worship Kṛishṇa daily with devotion.

V. 4. The carving of the decorated maṇḍapa before Kṛishṇa was as it were like an ornament to the eyes of the spectators.

V. 5. Let the people make a round and see the decorated maṇḍapa constructed before Kṛishṇa, which is an ornament to the eyes of the on-lookers.

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No. X

THREE INSCRIPTIONS OF VIRA RAVI RAVIVARMAN.

The following three inscriptions belong to the reign of Vira Ravi Ravivarman of the Tiruppâppûr Svarûpam. They are written in the Tamiḷ language and alphabet and are in more or less good state of preservation.

The first two records belong to the Adikêśava-pperumâḷ temple at Tiruvâṭṭâṟu, a place of great antiquity. In the classic anthology of verses sung by poets in praise of several ancient sovereigns of the Tamiḷ land, called the Puṟanâṉûṟu, it is stated that Vâṭṭâṟu was under the chieftainship of one Eḷiṇi-Âdaṉ, who is praised for his munificence and liberality. His panegyrist, Mâṅguḍi-kiḷâr, describes the town as வளநீர்வாட்டாறு, (Puṟanâṉûṟu, v. 496). Again, it is one of the places in Malainâḍu praised by the Vaishṇava saint Nammâḻvâr. He calls it Vâṭṭâṟu situated on the bank of a river. The temple is at present situated on a high platform which appears to have existed from very ancient times, for, Nammâḻvâr describes this temple in the following terms :—

மலை மாடத்தரவணைமேல் வாட்டாற்றான் &c.

and

வரைகுழவு மணிமாட வாட்டாற்றான் &c.

The image in the central shrine is said in the hymns of Nammâḻvâr to be lying on the serpent bed, which also is its present posture. Though at present the name of the place is pronounced as Tiruvaṭṭâṟu, it is clear from the quotations given above from the Puṟanâṉûṟu and the verses of Nammâḻvâr that the name must be pronounced as Tiruvâṭṭâṟu.

All these inscriptions belong to a comparatively modern period ; they range from **Ko. 778-782**, (A. D. 1603—1607). The first is dated the Kali year 4704, corresponding with the Kollam year 779. On a Saturday, the 26th of the month of Âṇi which coincided with the Saptami *tithi* of the bright fortnight, in the Hasta nakshatra and Mîna râśi, the king **Vira Ravi Ravivarman**, began to effect repairs and add fresh structures to the temple of Adikêśavapperumâḷ and the four *tirumâḷigaippatties*, the kitchen, the water-room (?), the paving of the innermost places with stones, the *oṟṟaikkal maṇḍapa*, the *dvârapâlas* the pillar of lights, and the roofing of the hall (in which) the *balikkal* stands were constructed. **Adityavarman**, the first younger brother of the king, built the flooring of the four inner *prâkâras* with stone, while the next younger brother, **Râmavarman**, ordered for the two metal *dvârapâlas* to be cast. The king's consorts, **Iṟaiyumakkuttiyammai**, and **Iḷaiya Iṟaiyumakkuttiyammai**, built the water-room and the adjacent *pattis*. The western *patti* is said to have been constructed at the expense of three ladies of whom the first is described as '*nambirâṭṭiyâr*'. The term as occurring in the inscriptions of the east coast means 'our queen' and is always employed by the kings or his subjects to denote the queen. It does not seem to possess this significance in the present instance, as the consorts of kings are described, elsewhere in this inscription, otherwise. Hence we have to surmise that the person referred to as '*nambirâṭṭiyâr*' might either be the sister or the mother of the king. The second lady is **Nâchchiyâr-ammai**, the consort of Âdityavarman and the third, **Keśavapperumâḷ-ammai**, the consort of Râmavarman.

The ceremonies in connection with the consecration were performed by Kiriṭṭaṇ (Kṛishṇa) Jâtavêdan of the Paḍiṉârakkaṭṭil house at Karpagamaṅgalam. Kaṇḍan Śirî kumaran, who was managing the temple lands could not attend the ceremony ; therefore Udayaṇaṇ Dêvaṟ of Pûndôṭṭam was made to act in his stead. The temple accountant at that time was Îśvaran Âdichchan and the accountant general or the auditing officer (*mêleḻuttu*) was Kiṭṭiṇaṇ Kiṭṭiṇaṇ

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(Kṛishṇan). The architects were Uḍaiyâṉ-kuṭṭi-Âdichcham Âśâri, Îchchakkuṭṭi Chintâmaṇi Âśâri, Kâttavan Sarvaṅga Âśâri and Nayinâkkuṭṭi Nîlakaṇḍa Aśâri. Of these the first was the chief architect.

The second inscription records the date of the construction of the *orṟaikkal maṇḍpa*. The third which belongs to the Śiva temple at Kêraḷapuram and records that the King Vira Ravi Ravivarman repaired the central shrine, &c., of this temple.

From the first inscription we learn that in the Kollam year 779 there reigned in South Travancore a prince named Vîra Ravi Ravivarman and that he had two brothers named Âdityavarman and Râmavarman. All these belonged to the Tiruppâppûr Svarûpam and the Kiḻappêrûr *illam*. The two other inscriptions edited below state that these three princes were the sons of Umaiyammai, born in the Rôhiṇi *nakshatra*. They also state that the king Vîra Ravi Ravivarman was a votary of Padmanâbha (the god at Trivandram), that he gave the sixteen great gifts, beginning with Tulâpurusha. At present it is impossible to say when the king ascended the throne and how long he reigned. We have to wait for further discoveries for these points to be elucidated. In his "History of Travancore" Mr. Śaṅguṇṇi Mênôn admits that the history of Travancore about this period is not clearly known. But, he adds, that about the year Ko. 779 a Vîra Ravivarman was ruling. This year is said to be the last of the reign of this king; but the third inscription edited below is dated Ko. 782. Evidently Mr. Śaṅguṇṇi Mênôn seems to have been misled by some unreliable materials. The following table might be constructed from the facts gathered from these inscriptions:—

Umaiyammai, born
in the Rôhiṇi *nakshatra*.

Vîra Ravi Ravivarman born in the Jyêshṭha *nakshatra*.	Adityavarman. Nâchchiyâr-ammai.	Râmavarman. Âdikêśavapperumâḷ-ammai.

1. Iṟaiyumakkuṭṭi-ammai.
2. Iḷaiya do.

Text

1. ஹரி [ः ॥*] ஸ்வஸ்திஸ்ரீ கலியூழ ஸம்வத்ஸரே சதுளாசல் செல்லாநின்ற வ்ருஶ்சிகஞாயிறுவ்யாஷத்தின் மேல் செல்லாநின்ற கொல்லம் எளஅகூவது ஆனி மீ உகூ சென்ற சனியாட்சையும் அத்தமும் ஊவஃ பகூஷத்து ஸப்தமியும் அன்று மீனம் இராசிகொண்டு திருவாட்டாற்று பள்ளிகொண்டருளின்ற பெருமாள் ஆதிகேசவப்பெருமாள் கோஷ்த்திரத்தில் நாலுதிருமாளிகைப்பத்தியும் திருமடப்பள்ளியும் நீறையும் அகத்து தளவிசையும் ஒருகல் மண்டபமும் கூர[ர] ஷ்ன்மாரும் விளக்கு மாடமும் வெலிக்கல்ப்பிரையும் கூட கல்காரமாய்ப்-

2. பணியும் செய்விச்சு பள்ளிகொண்டு அருளின்ற பெருமாள்க்கு திருமீமனியில் புழுகும் சாத்திவிச்சு மேற்படி கொல்லம் எஅஅகூவது தனுச்சனி மகரவியாழம் செல்லாநின்ற வைகாசி மீம் கூஉ திங்களாச்சையும் பூசமும் ஊவஃபகூஷத்து பஞ்சமியும் மணுயொமவுடி அன்று கற்கடகம் இராசிகொண்டு கீழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் தொரூபத்தில் ஸ்ரீவீரகேரளி இரவிவற்ம்மராய குலசேகரப்பெருமாள் செய்வித்த திருப்பணி [॥*] மேற்படி அனியனுய ஆதித்தவற்ம்மா இருந்தருளியெடத்தின் பண்டாரத்தில் செய்வித்த அகச்சுற்றில் நாலுபிறமும் தளவிசை போடிச்சித [॥*] மேற்படி அனியன் இராமவற்ம்மா இருந்தருளியெடத்தின் பண்டாரத்தில் கூர[ர]ஷ்ன்மாரை-

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3. வாப்பிச்சித [||*] இதின் இளங்கோயில்கொண்டு கலசமாடின படிஞாறக்-கெட்டில் கற்பகமங்கலத்து கிரிட்டன் சாதவேதன் [||*] இளங்கோயில் கொள்ளின்றப்போழ் மூத்தகூற்றில் திருவிடையாட்டம் திறப்பு கையாண்ட பெருங்ஙாவூர் கண்டன் கிரிகுமரன் வாரா[த]கொண்டு இஃயகூற்றில் நெய்யறமனிச்சமாய பூந்தோட்டத்து உதையனன் தேவன் கையேற்[றி] இளங்கோயில் கொள்ளிச்சித [||*] நிரறையும் அடித்தபத்தி இரண்டும் சூலசேகரப்பெருமாள் இருந்நருளி-

4. யெடத்தின் பண்டாரத்தில் தேவியார் இரையுமக்குட்டி அம்மையும் இஃய இரையுமக்குட்டி அம்மையும் செய்விச்சித [||*] மேற்படிக்கு மேக்குபத்தி ஒன்றும் நம்பிராட்டியார் பண்டாரத்தில் செய்விச்சித [||*] மேற்படிக்கு மேக்குபத்தி ஒன்றும் ஆதித்தவற்மமா இருந்நருளியெடத்தின் பண்டாரத்தில் தேவியார் நாச்சியார் அம்மை செய்விச்சித [||*] மேற்படி மேக்கு பத்தி ஒன்றும் இராமவற்ம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் தேவியார் கேசவப்பெருமாள் அம்மை செய்விச்சித [||*] சிபண்டா-

5. ரக்கணைக்கு ஈச்சுவரன் ஆதிச்சன் [||*] மேலெழுத்து கணக்குகிட்டினன் கிட்டினன் [||*] மூத்த ஆசாரி திருவாட்டாற்று உடையான்குட்டி ஆதிச்சமாசாரி [||*] ஈச்சக்குட்டி சிந்தாமணி ஆசாரி [||*] காத்தவன் சுறுவாங்க ஆசாரி [||*] நயினக்குட்டி திருநீலகண்டர் ஆசாரி ஊ [||*].

ABSTRACT OF CONTENTS.

ll. 1—2. Harih! Hail! Prosperity! After the Kali year 4704 had expired, when Saturn stood in the constellation Vṛiśchika and Jupiter in Dhanu, in the Kollam year 779, on Saturday, the 26th of the month of Âṇi, which was the seventh *tithi* of the dark fortnight, Hasta *nakshatra* and Mina *râśi*, the following structures in the temple of Âdikêśava-pperumâḷ, who is pleased to lie in Tiruvâṭṭâṟu, were built of stone: the four *tirumâḷigai-ppattis*, the kitchen, the water-room, the flooring of the inner portions, the single stone *maṇḍapa*, the *dvârapâlas*, the structure for lights and the room of the *balikkal*; and on Monday, the 16th of the month of Vaigâśi, which corresponded with the fifth *tithi* of the bright fortnight, Gaṇḍa *yôga*, and Karkaṭaka *râśi*, in the Kollam year 780, when Saturn was in Dhanu and Jupiter in Makara, the image of the god Âdikêśava was bathed in (a preparation of oil mixed with civet etc.) These were done by (or in the reign of) Vîra Ravi Ravivarman *alias* Kulaśêkhara-pperumâḷ of the Kiḻappêrûr Illam and Tiruppâppûr Svarûpam.

l. 2. Âdityavarman, the younger brother of the above (Vîra Ravi Ravivarman), built the floor of stone of the four sides of the inner *prâkâra*. His younger brother, Râmavarman, got the *dvârapâlas* cast (in metal).

l. 3. When the *bâlâlaya* (1) was consecrated, the priest that officiated was Kiriṭṭaṉ Jâtavêdaṉ of Paḍiññârê-kaṭṭil in Karpagamaṅgalam. On this occasion, Kaṇḍaṉ Śirî Kumaran of Peruññâvûr, belonging to the elder branch of the family that was in charge of the management of the temple lands was not (able to be) present; in his stead, Udayanaṉ Dêvaṉ of Pûndôṭṭam who was in charge of the ghee room (?), was made to act (for the absentee during the ceremony).

ll. 3—4. Iraiyumakkuṭṭi Ammai and Iḷaya-Iraiyumakkuṭṭi Ammai, the consorts of the king Kulaśêkhara-pperumâḷ built the water-room and the next two *pattis*. The *paṭṭi* west of the

(1) The word *iḷaṅgoyil* occurs in one of the inscriptions of Tirumala; this term has been taken by Mr. Venkayya to mean the temple of Subrahmanya, that it does not refer to a Subrahmanya temple would become patent from this instance; it means the *bâlâlaya* that is generally constructed to lodge the images before pulling down temples for repairs.

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above mentioned ones was built by the Nambirâiṭṭiyâr. The *paṭṭi* west of the above, was built by Nâchchiyâr Ammai, the consort of the prince Âdityavarman; the *paṭṭi* next to this was constructed by Âdikêśava-pperumâḷ Ammai, the consort of Râmavarman.

1. 5. The temple accountant (then) was Îchchuvaraṉ Âdichchaṉ; the auditor (or chief accountant) was Kiṭṭiṇaṉ; Kiṭṭiṇaṉ the chief architect, Uḍaiyâṉkuṭṭi Âdichchamâśâri, (and the other architects) Îchchakuṭṭi Chintâmaṇiâśâri, Kâttavaṉ Saruvâṅga Aśâri and Nayiṉâkuṭṭi Tirunîlakaṇḍar Aśâri.

No. II.

The subjoined inscription is engraved on the north and west bases of the *ottaikkal, maṇḍapam* in the Âdikêśavapperumâḷ temple. The preservation of the record is not good. It is written in a mixture of Grantha and Tamiḷ alphabets and the language is Tamiḷ. It is dated in the Kali year 4704 corresponding with the Kollam 778. It records that Vîra Ravi Ravivarman born in the Jyêshṭha nakshatra, to Umaiyammai born in the Rôhiṇi nakshatra, began to repair the temple on a Monday, the 7th of the month Chittirai .... in the Rôhiṇi nakshatra Saumya yôga and Kanni râśi. The general repairs to the temple were effected and the *oṟṟaikkal maṇḍapa* was built by the king. Vîra Ravi Ravivarman is described as a devotee of the god Padmanâbha (of Trivandram); he gave the sixteen great gifts such as Tulâpurusha etc. He is, as usual with the kings of this family, styled Kulaśêkharapperumâḷ. We have already seen that he belonged to the Tiruppâppûr *Svarûpam* and to the Kiḻappêrûr *illam*.

Text (1)

1. ஹரிஃ [॥*] ஸ்வஸ்திஸ்ரீ [॥*] கலியுமஹழவஞாழி சதளாசல் மேல் செல்லாநின்ற வ்யழிகலியாழம் துலாச்சனி கொல்லம் எளஎஅஞு சித்திரை மீ எ டை திங்களாட்சையும் ரோஹிணியும்.....[ஹெ]ளஹஅ யொமஉழி அன்று கஹிளாலிகொண்டு பெருமாள் ஆதிகேச வப்பெருமாள் கோயிலில்

2. இ[ன்று] கோயில்கொண்டு பணி செய்வித்து முன்மண்டபத்தில்; ஒற்றைக்கல்லும் இடுவித்த ஸ்ரீ கீழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் ஸ்ளஅவத்தில் திருவானந்த புரத்தில் எழுந்தருளி [இருந்தருளி].....ரோஹிணிதிருநாள் பி.....[ம] அம்மை என்று திருநாமம் உடைய அம்மை பண்டாரத்தில் திருவகிறுவா [இத்து] அருளின

3. தூக்கேட்டைத்திருநாள் பிறந்த.....வாக பத்துதாஹவாதாவிதூ[வ]வகாஉதாய் தாஉவாாஷாஹி ஷொலஸ உஹாஷாதஷாதாவாமாய் வகஅ விஜ்யாவாாஅமதாஉதாய் வவஜதாகூா யாாஜாாா[மாய்].....ற்க.....இருந்தருளின ஸ்ரீவீராவி இரவிவன்மரான ஸ்ரீ குலசேகரப்பெருமாள் செய்வித்த திருப்பணி [॥*]-

ABSTRACT OF CONTENTS.

Harih! Hail! Prosperity! Vira Ravi Ravivarman *alias* Kulaśêkhara-pperumâḷ,—who belonged to the Kiḻappêrûr Illam and the Tiruppâppûr svarûpam, who was born to ..... mai Ammai who was residing at Tiruvânandapuram who was born in the Rôhiṇi *nakshatra*, whose natal star was Tirukêṭṭai (Jyêshṭha), who was the adorer of the feet of the god Padmanâbha, who had made the sixteen great gifts beginning with *tulâpurusha*, who was learned in all sciences and arts and who was ever bent upon offering protection to his subjects—built the front maṇḍapa in the Âdikêśava-pperumâḷ temple and fixed the single slab of stone as its floor, on Monday the 7th of the month of Chittirai, in the Rôhiṇi *nakshatra*, Saumya *yôga* and Kanni *râśi*, in the Kali year 4704, Kollam 778, when Jupiter stood in the constellation, Vriśchika and Saturn in Tulâ.

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KERALAPURAM INSCRIPTION OF VIRA RAVI RAVIVARMAN.

The subjoined inscription is engraved on the west base of central shrine of the Śiva temple at Kêralapuram near Padmanâbhapuram. The language and alphabet of the record is Tamil and the preservation is good. It informs us that the king Vîra Ravi Ravivarman of the Kilappêrûr Illam and the Tiruppâppûr Svarûpam reconstructed the central shrine and other buildings in the temple in the year 782 of the Kollam era. Herein also the king is said to have made the sixteen great gifts, to be master of all sciences and arts, to be a votary of the god Padmanâbha, etc.

Text (1)

1. ஹரிः [॥ *] ஶ்ரீமஹஸ்ர [॥ *] வ்ருஷ்திஶ்ரீ [। *] ரவிஸ்ர யதைவ்ஹ கலி சக்ர-
ளாஅ வழ்வகுலாழி செல்லாநின்ற ஈரவ்யாழம் யந்ரஜனி கொல்லம் ளாஅஉ ஹ்ரு சித்திரை
[மீ] (2) சு உ வெள்ளியாட்சையும் சோதியும் சுவாவகூத்தில் வ்யதெயெழி ஹிஜியொமஹழி
அன்று கூட்டுழி ாஸி கொண்டு

2. செங்கமுநீர்வழனட்டு (2a) முத்தளகுறிச்சியில் நயினர் ஸ்ரீவீரகொவ்ளாத்து
மஹாதெவகு (3) கோயில் கீழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் வ்ரஜவத்தில் திருவானந்த-
புரத்தில் எழுந்தருளி இருந்தருளின ரொஹிணி திருநாள்பிறந்த உமைஅம்மை

3. என்று திருநாமபேருடைய அம்மை பண்டாரத்தில திருவகிறுவாழ்ந்து அரு-
ளின (4) தூகெடெ (5) திருநாள்பிறந்த அனவரத வதுநாஹ வாஹாவிஷ்ஹெவிதாஜாய்
தஜாவஜாஷாஜி ஷொலஸ மஹாஹாதஹாதாவஜாய் வகஜவிதூவாாமதாஜா[ய்] வவ்-
ஜதாகூயாஜாநாஜாய் வமஹ்ரிவஜவ்—

4. தஜொஹெவஜயுஜாஜாய் இருந்தருளின ஸ்ரீவீரவி இரவிவன்மரான ஸ்ரீ குல-
சேகரப்பெருமாள் நாலுஅம்பலமும் திருமடப்பள்ளியும் ஜஷமஹணவஜழி கல்காரமாய் பணி-
செய்வித்து ளாஅஉ ஹ்ரு அற்பசி [மீ] (6) உ ஊ [உ] வியாழவாட்சையும் அநிஷமும்
வஜவ்வகூத்தில்

5. .. திகையும் விரிச்சிகம் இராசிகொண்டு ஸம்கோசிச்சு ஸ்ரீ [வி *] மாகம் உப[ர]நா-
முதல் வ்ஹ[வி] (7) வரை [பி]றிச்சுசெய்து செங்கல்பனியு முகித்து மேற்படி ஹ்ரு சித்திரை
[மீ] (2) சு உ திருப்பணியும் முகித்து கலழி ஆடி அருளினது [॥ *] ஹரிः [॥ *] ஶ்ரீமஹஸ்ர
[॥ *]

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(1) From inked impressions.

(2) Symbol for the word *mâdam* (month).

(2-a) Read செங்கழுநீர்வளைகாட்டு.

(3) Read மஹவ

(4) Read திருவயிறு வாய்த்தருளின.ம

(5) Read திருக்கெடெ்ம

(6) Read வதுநாஹம

(7) The letter *pi* is corrected from *ha*.

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ABSTRACT OF CONTENTS.

Harih! Be it well! Hail! Prosperity! Vira Ravi Ravivarman *alias* Kulaśêkharadêva,—who was born of (1) Umaiyammai born in the Rôhiṇi *nakshatra* and residing at Tiruvânadapuram who was himself born in the Tirukkêṭṭai nakshatra, who was incessantly worshipping the feet of the god Padmanabha, who had made the sixteen great gifts beginning with *tulâpurusha*, who was learned in all the sciences and arts, who was protecting all his subjects and who was a sun to the hosts of his foes,—built of stone the *nâlu ambalam*, the kitchen and the Rishabha *maṇḍapa* in the temple of the god Mahâdêva of Vîrakêraḷâśvaram in Muttaḷakkuṟichchi in the Śeṅgaḷunîr-vaḷanâḍu.

In the Kollam year 782, on Thursday, the 22nd of the month of Aṟpaśi, the . . . *tithi* of the bright fortnight, Anusha *nakshatra*, and Vṛiśchika *râśi*, the *śrîvimâna* (the central shrine), beginning from the base (*upâna*), to the top (*stûpi*), was reconstructed on a smaller scale, the brick work was finished and the *kumbhâbhishêka* ceremony was performed on Friday, the Jyôti nakshatra, on the 6th of the month of Chittirai corresponding with the first *tithi* of the dark fortnight, Siddhi *yôga*, and Karkaṭaka *râśi*, when Jupiter stood in the constellation Mînam and Saturn in Dhanu, in the Kali year 4708 of which the day is expressed by the choronogram **ravistudhanyaisseha**, which corresponded with the Kollam year 782.

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(1) Mr. Venkayya has separated the compound 'திருவயிறு வாய்க்கவுடைய பிராட்டியார்' found in several inscriptions which describe the mother of Uttamaśôḻadêva, into திருவயிறு வாய்க்க and உடைய பிராட்டியார். By itself the first part means practically nothing and the second has introduced a fictitious queen உடைய பிராட்டியார் in South Indian History. The mistake is perpetuated in his Annual Reports year after year by his successor, Mr. Krishna Sastri, who also believes that the name of the mother of Uttamaśôḻa was உடைய பிராட்டியார். Such an expression as வயிறு வாய்க்கவுடைய occurs in many places in Tamil literature, as for example, Râma is called, கௌசலைதன் மணி வயிறுவாய்த்தவனே, by Kulaśêkhara-pperumâḷ in his Perumâḷ Tirumôḻi.

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No. XI

THE FORT AT PALLIPPURAM, OR, THE OLDEST EUROPEAN BUILDING IN INDIA. (1)

On the 18th of May, 1498, Vasco de Gama sighted India and anchored before Calicut on the 20th. By the good offices of a Moor named Bontaybo, who knew both the Portuguese and the Malayalam languages he was able to hold an interview with the Zamorin in which arrangements for opening trade with Malabar were effected. But the Moors who had long monopolised the lucrative business in pepper and the other produces of Malabar were alarmed by the transactions of the Zamorin with the Portuguese and hastened to poison the mind of the king against the foreigners, whom they portrayed as mere pirates who were misrepresenting themselves to him as the ambassadors of a reigning sovereign of Europe. Thereupon the Zamorin grew a bit lukewarm in his treatment of the Portuguese. De Gama therefore left the shores of Calicut about the end of August 1499. (2)

A fresh expedition was sent out to Calicut under the command of Pedro Alvarez Cabral on the 15th March, 1500 and on the 13th September, after a perilous voyage, the fleet arrived off the coast of Calicut. This time the Zamorin concluded a treaty of peace and friendship with the Portuguese and Admiral Cabral opened a factory at Calicut. But perceiving that the Zamorin who was supplying the Moors with pepper and spices largely did not provide him with sufficient quantities of these commodities of Malabar. Cabral grew impatient and attacked a fully laden Moorish ship and took the cargo after killing the whole crew. Thereupon the Moors on the coast remonstrated, which only irritated more the Portuguese who ruthlessly attacked Calicut and killed 600 men. This unfortunate event obliged Cabral to leave Calicut and sail south. He reached Cochin on the 20th December, 1500. The Râjâ of this country received the strangers with great politeness and offered him all facilities to trade with his people and also provided the Portuguese with a factory. Hearing of all these transactions the Zamorin rigged up a fleet carrying 1,500 soldiers and sent it to Cochin to fight the Portuguese out. When the fleet arrived, the Râjâ of Cochin intimated its approach to Cabral and offered the latter, if needed, his assistance to attack it. Cabral immediately gave chase to the forces of the Zamorin but the fleet sailed away without coming to any engagement with the Portuguese. Cabral set sail to Portugal directly without returning to Cochin. It was thus that the Portuguese first visited Cochin.

On March 3, 1502, a third expedition under the command of Vasco de Gama was despatched by the King of Portugal for the express purpose of taking vengeance on the Zamorin ; Vasco was soon joined by his cousin Stephen de Gama. They reached Calicut, attacked the town and committed atrocities which cannot be better described than in the words of Day. " De Gama tortured messengers, executed ambassadors, and his deeds were a blot in the annals of a Christian nation, and a disgrace to the name of humanity, over which it would be well could a veil be drawn". He then sailed down to Cochin where he established a factory, left there some factors and sailed for Portugal on the 1st of September.

The alliance of the Râjâ of Cochin with the Portuguese brought him in an intensified form the already existing enmity of the Zamorin who, taking this as a pretext to invade the Cochin territory, entered it with a vast army, laid waste the country and reduced the Râjâ to take shelter in the island of Vypeen. Fortunately for him, a Portuguese fleet with Francesco de Albuquerque at its head arrived on the 20th September, 1503. He forthwith reinstalled the Râjâ in the

(1) This term excludes the early Europeans, the Greeks, the Romans, etc., but refers only to the medieval and modern nations of Europe.

(2) The historical portion of this paper is but an abstract of the chapters on the " Portuguese in Cochin" in ' Day's Land of the Permauls' which has been largely consulted in the preparation of this paper.

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possession of his kingdom, attacked and routed the forces of the Zamorin, seized Eḍappaḷḷi, (whose Brâhmaṇ Râjâ was in league with the Zamorin), and looted it. The Râjâ of Cochin was immensely pleased with his new allies and permitted them to erect a fort at Cochin. The foundation was laid on the 26th September 1503 and on the 1st of October it was christened **Manuel** after the name of the reigning king of Portugal. A few years after the forts at Cranganore and Paḷḷippuram seem to have been constructed. The latter must have been brought into existence for the purpose of commanding the entrance to the back-water from the north. This building is small and could be defended by a handful of men. "The little castle is however in such a way as to leave very little doubt as to its identity by Gasper Correa who wrote in India between 1512-1550. He says it was built in 1507 to hold the entrance to the back-water, that it was garrisoned by about 20 men, that it was octagonal, that each of the facet was pierced for cannon etc. The little castle is probably the most ancient European building in India."(1) The fort at Paḷḷippuram was known at the time of its construction and subsequently by the name of Aḷikkôṭṭai or Âyakkôṭṭai ; and in the letters of Powney and others it is mentioned by the latter name. Strangely enough this fortress has been described by one and all as octagonal. We see Gasper Correa calling it octagonal in the extract quoted above. Day also calls it 'a small octagon tower'. In fact, it is a hexagonal building, as could be seen rom the plan herewith.

Of the three forts of Cochin, Cranganore and Paḷḷippuram built in the early days of the Portuguese dominancy in the West Coast the last alone still remains intact. Nothing is seen of the fort of Cochin at present. A wall of the fortification about 60 or 70 yards in length, a ruined gateway and an underground powder magazine all situated on a mound of earth about 15 feet high, are all that have survived of the once famous fort of Cranganore. The only building of the early Portuguese period not in ruins and consequently the oldest European structure extant in India, therefore, is, as we have already mentioned, the fortress at Paḷḷippuram.

The little village of Paḷḷippuram is situated on the northern extremity of the island of Vypeen north of Cochin. This island is thirteen miles long with the breadth varying from one to three miles and is believed to have been formed by the silt carried by the streams that meet the sea about the place where it is situated now. This narrow strip of land belonged to the Cochin State when the Portuguese first visited the West Coast. On the northern extremity of Vypeen the Portuguese were permitted to build an outpost to guard the passage of foreign vessels through the mouth of the Periyâr river. It was almost due north of this and on the opposite bank of this river that the fort of Cranganore was built.

The outpost at Paḷḷippuram is a hexagonal building meant to be of three storeys in height. Inside the fort the lowest floor is raised to a height of 5 feet from the ground level. Underneath this platform, opens out a small cellar, the passage to which runs obliquely from north to south and is 3 feet broad and 3 feet high, (see the ground plan of the fort in the accompanying plate). The cellar itself is 4 feet in height and 7 feet square. It appears to have served for storing gunpowder etc.

The fort is entered by a gate 5′ 3″ by 7′, constructed of finely dressed granite, (see the elevation of the gateway in the plate). The top of the gate is arched and the door-posts and lintels are well moulded. Just behind the gate, the passage widens from 5′ 3″ to 7′ 3″ and this is due to the recess being square on one side and splayed on the other. Touching the wall there is a solid piece of masonry represented in the diagram I by a. To the west of this and immediately adjoining it is a well 3′ 3″ square. The thickness of the walls of the well is 6″ and the depth

(1). Extract from the letter of Mr. A. Galletti, I.C.S. to the Resident in Travancore and Cochin, a copy of which was communicated to me.

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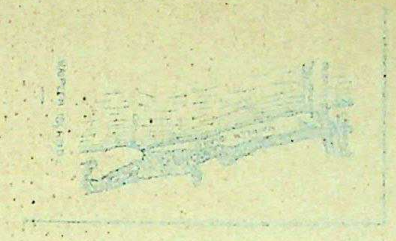

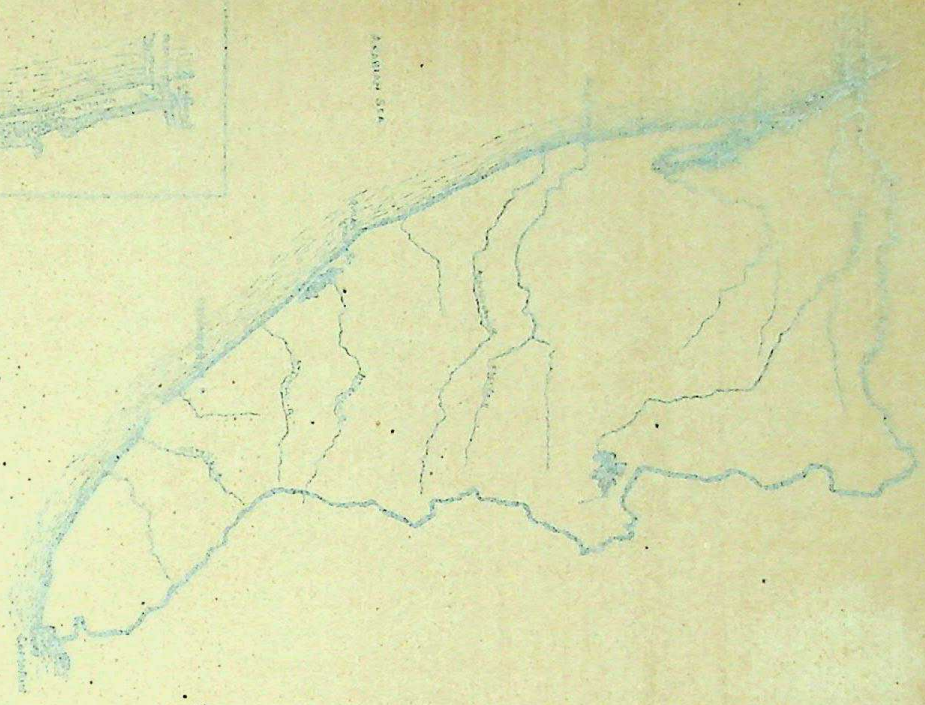

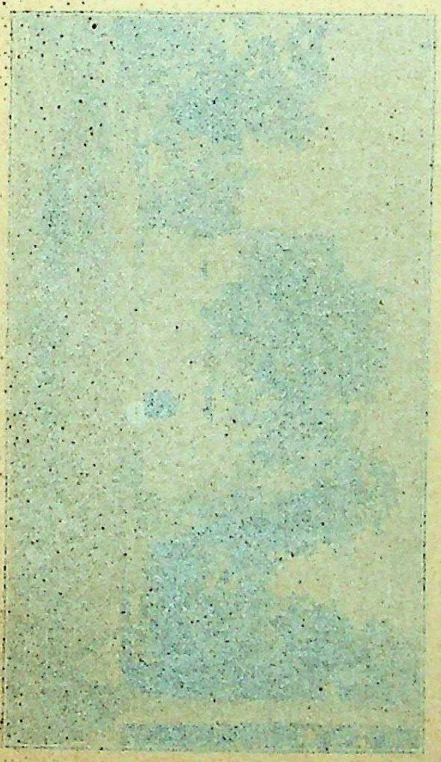

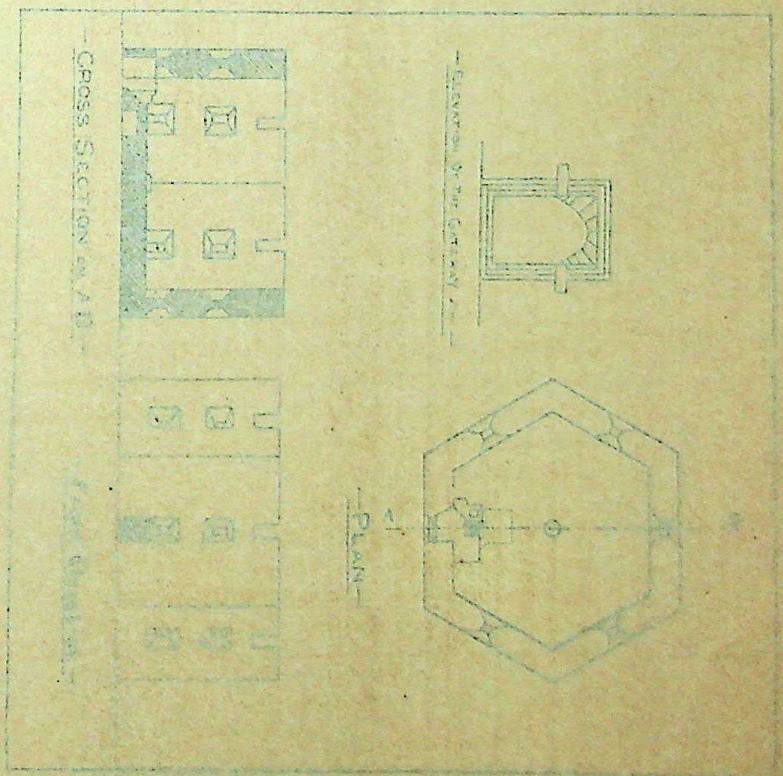

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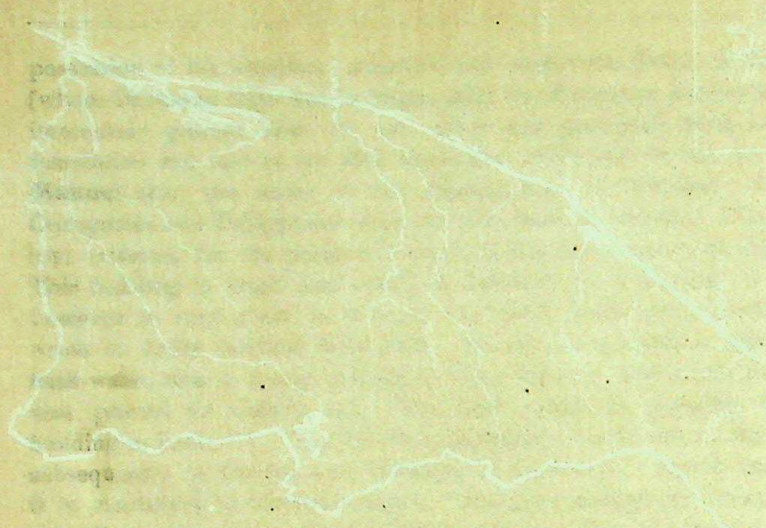

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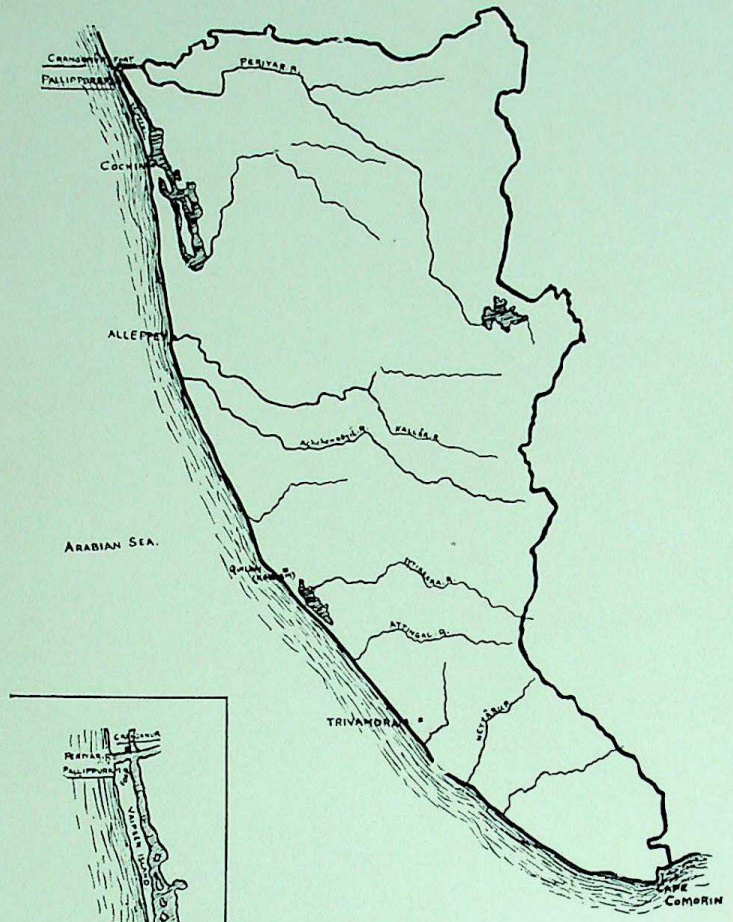
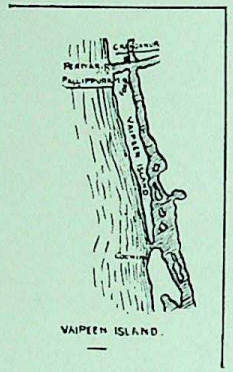
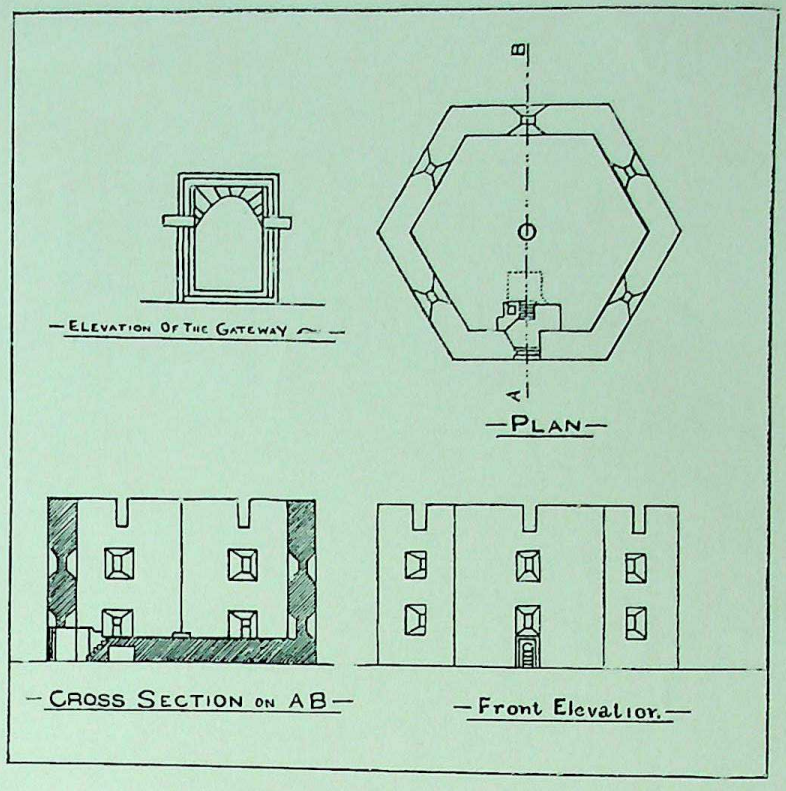
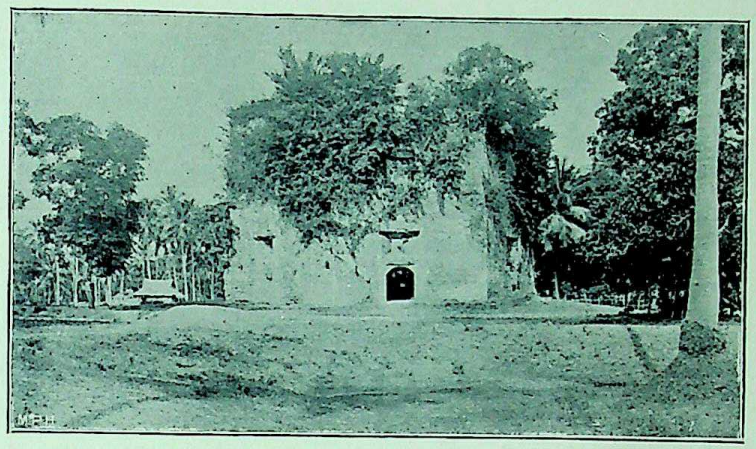
MAP OF TRAVANCORE
SHEWING THE
POSITION OF THE ISLAND OF
VAIPEEN.









PALLIPPURAM FORT

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from the top to the bottom, 16 feet; there is at present two feet of water in the well. The people of Pallippuram informed me that the water of the well used to be very good for drinking purposes, but now it is left uncared for.

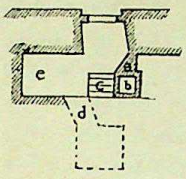

DIAGRAM.I.

To the north of this well is a flight of four steps leading on to the platform already mentioned, (c in diagram I). Immediately to the north of the steps is the opening leading to the underground cellar, (d in the diagram I). In the centre of the platform lies a circular slab of stone, 3′ in diameter. It appears that on this was erected a stone pillar, (the fragments of which are seen in the bungalow once in the occupation of Mr. Vernede), on which the radiating wooden beams supporting the upper two floors must have rested as in diagram II below.

Each face of the fort measures on the outside 32 feet in length and 34 feet in height; and the walls are 6 feet in thickness, (see diagram II below). Each face of the fort has three embrasures, one above the other, belonging each to one storey. The central opening of these embrasures measures 2′ × 2½′, (see diagram III). On the whole there are eighteen embrasures and therefore the fort could have mounted as many guns commanding all quarters round it. There are a number of sockets below the lower ends of these embrasures, evidently meant for receiving wooden beams in them (a, a, a, a, in diagram III). At present, there is no trace of wood-work remaining there. All the wood was either rotten by exposure to wind and weather or was removed by the villagers for firewood; the latter seems more probable.

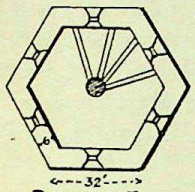

DIAGRAM. II.

In front of the gate, adjoining it on the inside, is an open space 12′ × 5′ 9″, which is on the same level as the ground outside the fort. This space (e in the diagram I), must have been left as it is, to afford easy passage to the cellar as also from the gate to the flight of steps.

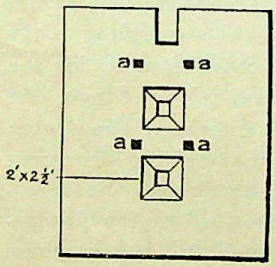

DIAGRAM III

The materials employed in the construction of the fort at Pallippuram are laterite, granite and wood. The whole of the masonry work of the fort is of laterite blocks set in *chunam* and the surfaces of the walls, etc., are thickly plastered with mortar. The doorway and the central circular stone slab mentioned above as the remnant of the central pillar are the only instances of granite employed in building.

At present, all the six sides of the fort are overgrown with vegetation and the roots of some of them are seen clinging over large areas of the walls (see photograph herewith). At present no serious damage has been caused to the building, but left to the mercy of this destructive agency, very soon the structure is sure to come to ruin. One or two stones on the top of the passage leading into the cellar are broken and overhanging, and might come down very soon.

With the banyan trees and the shrubs grown on the fort, it presents a picturesque appearance. But to preserve it from destruction, the fort has now been recommended to be freed from all overgrowth, the roots of which to be singed or tarred to prevent the plants from shooting up once again into foliage.

The small village of Pallippuram is divided into three parts, the northern belonging to Travancore, the middle to the British and the southern to the Cochin Governments, respectively. The fort stands on Travancore territory and consequently the Travancore Government has conserved this building as one of the ancient monuments of the State.

Having described the structure of the fort at Pallippuram, let us now continue its history. Virakêraḷavarman, the Râjâ of Cochin, was deposed by the Portuguese who, in his stead, raised to the throne Gaṅgâdharamahâdêvi, his aunt as Râṇi. He therefore sought the assistance of the Dutch at Ceylon, promising them liberal concessions in their trade with Malabar in pepper etc.

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The Pâliyattu Achchan, the hereditary prime minister of the Râjâ of Cochin, had also some private grudge against the Portuguese and so both the prince Virakêraḷavarman and the Pâliyattu Achchan joined together and induced the Dutch to proceed against Cochin. A Dutch fleet under Admiral Ryklof van Goens attacked the fort of Cochin in the year A. D. 1662, but being unsuccessful in their attempt at capturing it, sailed north and took the fort of Cranganore and became master of it. The next year a stronger fleet was despatched; the Portuguese were obliged, after a brave defence, to capitulate and surrender the fort of Cochin to the Dutch. The Potuguese power in Malabar was thus destroyed and the Dutch became the masters of all the Potuguese possessions in the Malabar country.

Haidar Ali whose power was then growing day by day, entered Calicut in A. D. 1773. Long before that, in 1766, he was negotiating with the Dutch for the purchase of the forts of Cranganore and Âḷikkôṭṭa, which he knew were the key to get at the kingdoms of Cochin and Travancore. For one reason or other the bargain was never closed. When Tippu came to be in possession of all the petty principalities of the Malabar coast and was making active preparations to conquer Travancore, it became imperative on the part of the Travancore Government to possess these two forts and the circumstances under which they were purchased for Mârttâṇḍavarman, the then Mahârâjâ of Travancore, are given below in the words of Mr. V. Nagamiah, the talented compiler of the Travancore State Manual:—

Purchase of Ayacotta and Cranganore from the Dutch:—

"About 1789 Tippu began his march from Coimbatore with 20,000 regular infantry, 10,000 spearmen and match-lockmen, 5,000 horse and 20 field guns. At Palghaut he opened negotiations with the Dutch to purchase the forts at Cranganore and Ayacotta which flanked the defence of Travancore lines. The Mahârâjah thought it advisable to purchase these forts from the Dutch and ordered Dewan Kêśava Pillai to open up negotiations with them; otherwise according to the arrangement entered into with the Company, the British force could only be used for the protection of Travancore boundary, and hence if these forts were captured by Tippu, the Company's regiments would not assist the Travancore sepoys in the interior. The Dutch Governor consulting Dewan Kêśava Pillai as to the best method of stopping Tippu's forces at last resolved to sell the two forts to Travancore. The bargain was struck and the agreement was executed on the 31st July, 1789 A. D. This was subsequently ratified by the Government of Batavia. The following is an authentic translation of the agreement for the purchase of the fort of Cranganore and the outpost of Ayacotta, obtained from the Government Records of Fort St. George:—

"The Enlightened and Powerful King of Travancore, Wanji Bala Marthanda Rama Varma, has sent his first State Minister and Dewan, the respectable Kêśava Pillai to the most worshipful John Gerard van Angelbeck, Governor of the Netherlands India and commander of the forces of the Enlightened and Powerful Netherlands Company in the Malabar Coast with the intention of purchasing from the Company the Fort of Cranganore and the Post of Ayacotta with the gardens and lands belonging thereto; having consulted and negotiated upon this, it was adjusted on the following condition:—

"The Dewan Kêśava Pillai has bought for his Master, and the Hon'ble Governor Van Angelbeck on the part of the Company has sold to the King of Travancore for the just sum of three hundred thousand Surat Rupees, the Fort of Cranganore and the Post of Ayacotta, with the cannon and ordnance belonging to them as they now stand together with the powder-magazine, though no small arms or any other effects and further, the following lands and gardens:—

	Rs.
The Miskuton Island now leased for	300
The Garden of Kilo Barki now leased for	115

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	Rs.
The Garden of Ancencio de Rosa leased for	190
The Garden of Nagachetty leased for	164
The Garden of Hendrick Meyar leased for	230
The Garden of Babo Probo leased for	64
The Garden of Alewyn leased for	310
The Garden of Dama Moosa leased for	1,220
The Garden of Arekel Ittopod leased for	199
The Garden of Konoto Barki leased for	115

"The purchase and sale is agreed to upon this condition, that the King of Travancore shall not hinder the navigation of the river past the fort, either to the Company's vessels or to the vessels of the King of Cochin or their subjects, whether the same be empty or loaded with rice, paddy or goods of any description, as also all floats of wood and bamboos, etc., in a word all goods whatever without exception shall pass and repass free and without hindrance nor shall there be any new tax put upon them.

"The King promises solemnly that the firewood which must be brought from above Cranganore shall not be prevented on any pretext or taxed with any duty whatever, but on the contrary that he will assist all in his power to forward the firewood to Cochin by every possible means.

"The Leper's House at Paliporto with the buildings, garden and further ground belonging to it remain in the full and free possession of the Company.

"The Romish Church at Cranganore and Ayacottah stands from ancient time under the Company and must remain under them. The King shall not interfere with the same or with the parsons. The Christians are to remain vassals of the Company and must not be burthened with any new tax.

"The Parson's house at Paliporto which the Governor erected and gave as a present to the Church shall remain with the Church and no new burdens be permitted.

"The inhabitants shall keep their gardens and lands that they now possess as private property, such as are Christians remain the same as the Catholic Christian vassals of the Company and must not thus under any pretence be burthened with additional taxes, only paying to the King the sum they formerly paid to the Company.

"The King promises before the delivery of the aforesaid fort and lands to make a payment in ready money of Rs 50,000 and the four following years to pay in equal instalments by furnishing an account of pepper annually to the amount of Rs. 62,500 for the better security of which, and as lawful debtors the merchants David Rahaboy, Ephraim Cohen and Ananta Setty bind themselves.

"All this was negotiated in the Fort of Cochin in the year Koilang 974 and on the 19th of the month of Karkadagom or the 31st July 1789."

The whole transaction was carried out in the presence of Powney, the British Resident in Travancore. * * * (Vol. I, pp. 390-91)

"**Palliport**—It was in the 1045 (1870 A. D.) that the Government assumed the direct management of the small but rich tract known as Palliport, which had till then been leased out successively to influential landlords for terms of years. (Ibid., p. 556)."

When all the Dutch possessions fell into the hands of the English, the enclave in Pallippuram on which the Romish Church and the Leper Asylum stand also became theirs. The asylum and the hospital attached to it are maintained by the British Government at present and this bit of land like Anjengo, Tangassery, etc., is placed under the British Resident in Travancore and Cochin.

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